

# The Anglican Digest

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**ABOUT THE COVER**

*The Resurrection* by Piero della Francesca, painted around the middle of the 15th century captures the triumphant Christ, standing firmly between winter's death and spring's life. The two centers, Christ's face and the empty tomb, highlight Jesus' triumph over indifference and ignorance depicted in the sleeping soldiers — one of whom is reputed to be Piero himself.

**CORRECTIONS  
to LENT 2002**

The prayer, *BE AT PEACE*, on p. 55 was by St Francis de Sales, not St Francis of Assisi.

The article, *A YEARNING FOR FORGIVENESS: The Writings of John Donne*, on p. 11 was incomplete. The omission of several paragraphs creates a confusing article. We offer our apologies to The Rev R. Bruce Birdsey and *THE LIVING CHURCH*. The full article may be read in the May 13, 2001 issue of *THE LIVING CHURCH* or will be made available to TAD readers who request it.

## HUGGED BY THE RESURRECTION

I have a passion for what I believe is at the heart of the Christian Gospel, the heart of Christ's resurrection and the driving force behind our searching on this thing that we call the Christian spiritual journey. It is: **The Christian faith and journey is not about learning about Christ, but rather it is about coming to know Christ.**

It was November 1993 and I was working late in my office at Holy Trinity when my wife called. She had just received a call at the house saying there had been a very serious accident. The grandmother of an active and dedicated family of Holy Trinity was asking for me – a car had just hit her five-year-old grandson as he chased a ball off the soccer field. I immediately phoned her only to discover that this precious child had just died; she asked if I would come to her daughter and son-in-law's house to be with the family.

The parents, John and Kay, along with the grandparents were faithful members of the

church. They had three sons: Brad who was eight, John Marshall who was five, and Wesley who was two. I entered their house that was numb with grief and I was told that John and Kay were in their bedroom. I knocked and entered and we sat together at the foot of the bed and cried. And in that darkened room of grief, without our even realizing it, the resurrection of Jesus Christ held and hugged us.

We can imagine that on that first Easter morning there were a lot of tears amongst the women as they walked toward the tomb of Jesus, as they came to properly prepare his body for burial. They were completely unaware that they were soon to be fully embraced by the resurrection of their Lord. They must have been tired and distraught when, *the angel said to the women, 'Do not be afraid, I know that you are looking for Jesus who was crucified. He is not here, for he has been raised, as he said'...* *'Why do you look for the living among the dead? He is not here, but has risen.'* (Matthew 28:5-6, Luke 24. 5)



As Hymn 207 proclaims: "Jesus Christ is risen today... Our triumphant holy day... who did once upon the cross ...suffer to redeem our loss." In Jesus Christ the death of life and the life of death intersect in the cross.

Certainly the women on the way to the tomb could not have yet known Jesus as the theology of Hymn 207 proclaims. They did not experience that Sunday morning as a triumphant day, nor did they realize what Jesus Christ had accomplished by his death on the cross. After all, execution on a cross was commonplace during the Roman Empire. Redemption and eternal life were not yet in their vocabulary. The women on the way to the tomb knew about Christ: his teachings, miracles, healing and love; however they did not yet know Christ. Could it have been not only their love, but also their deep desire to know Jesus Christ that drew them back to the tomb? And what is it today, Easter 2002, that draws us to the tomb ... to the resurrection ... to the love of Jesus Christ?

Listen to these poetic words: *There's a moment we all come to in our own time and our own space. Where all that we've done we can undo if our heart's in the right place.* Country musician Garth Brooks begins this song, *There's a ship out on the ocean at the mercy of the sea. It's been tossed about lost and broken, wandering aimlessly. And God, somehow you know that ship is me... On a prayer, in a song, I hear your voice and it keeps me hanging on...* Could it be that what we hang onto, what we all long for in the deepest place in our hearts and souls, is to know Jesus Christ? And what is it to know Jesus Christ in this way that we long for, in the way that St Augustine so passionately spoke about as our hearts being restless until they rest in God?

Twentieth-century Lutheran theologian and pastor Dietrich Bonhoeffer wrote: *God spoke a word over death, destroyed it, resurrected Jesus Christ. What does this mean? How can it be understood: A whole host of questions awaken in us. What about the resurrec-*

*tion of the body? What about the empty tomb? What about the appearances? Certainly we assume the grave was empty. But only one thing is important. God declared himself to Christ and has touched him with eternal life. Now Christ lives because God lives and because God's love lives. That is enough for us. We can brood over the 'how.' We cannot change the 'that.'*

We come to Easter to celebrate the *that* of which Bonhoeffer speaks. We come like the women on the way to the tomb knowing what we have been taught since our childhood about Jesus Christ, and with the advantage over those women of knowing as well what God has accomplished in and through his only Son. Yet like those women I believe we also want to know Christ - to know Christ in a way that each and every aspect of our lives is held and hugged, if you will, by his resurrection. And it is in looking at how Christ died for us before he rose that we receive clarity on how to begin to know him - fully know Jesus Christ.

Dostoevsky wrote of

Christ's death, *Why did Providence hide its face at the most critical moment . . . as though voluntarily submitting to the blind, dumb, pitiless laws of nature?* An initial look at Jesus' death on the cross seems to be folly; the ultimate humiliation. Instead this was Christ fully submitting himself to the will of God; and this was God's way of accomplishing his will. It was in this submitting that Jesus fully came to know the Father, to know God by submitting to God's will. What would it take for you to submit to God's will; to discern the gifts that God has invested in you, and to use those gifts to serve God in the Church and in your daily life? Is this a question you are willing to consider?

We gather in a Church that was built in 1847 - but not all of it. To the south and to the north, the transepts were added on in 1862. What could have possibly been in the hearts and minds of those early church fathers and mothers to go forward so boldly in the midst of such a terrible and devastating war? This is a story I am still learn-

ing and intrigued by; an event that I have prayerfully considered and for which I give thanks. The only answer I come to each time I consider this historical event ... this action that must have seemed like folly to some ... was that our forefathers and mothers submitted to the will of God. And when that happens great possibilities for our lives of faith become realities, because this is how we come to know Jesus Christ — submitting to God's will.

Submitting to the will of Christ in your life is to make an authentic claim to being a disciple. It is to walk with the women on the way to the tomb. The Germans have a wonderful word for disciple, *Nachfolge*, which translates literally as *following after*. The resurrected Jesus calls us not just to belief, but rather to a knowing, to a following after in the way that moves us to action. Perhaps this Easter is the day for us not to ask what God and the Church can do for us, but rather what can we do for God in our life and in our Church.

If Christ had not submitted on the cross to God's will there would have been no resurrection, no Easter, no place where the death of life and the life of death intersect. Jesus would not have fully known the Father had he not in faith submitted to the will of God. The women of the Gospel who walked to the tomb also submitted to the will of God, as they were embraced by the resurrection of Christ and carried forth this Good News. And when they submitted to Christ's will they fully came to know him. And so today, Easter 2002, we are challenged to move from knowing about Jesus Christ to knowing him in a way that holds and hugs us through death, in a way that empowers us with boldness of faith like those that have gone before us at Trinity, in a way that great possibilities for our lives of faith may become realities because **Jesus Christ is risen ... and we know him.**

— The Very Rev  
Dr Philip C. Linder,  
Dean, Trinity Cathedral,  
Columbia, South Carolina



## SHALL WE LESSEN THE CHALLENGE OF CHRIST?

One of the problems with democracy (along with its blessings, of course) is a certain general reduction of our expectations. The democratic impulse likes to see everybody a winner, and this questionable aspiration prompts us to lower the standards so that no one will lose. Few things are more feared in a democracy than the allegation of elitism, and now we have reached the point where the suggestion of tough norms is regarded as downright Nietzschean. Failure must be prohibited, even by law.

Sometimes it seems to me that almost all endeavor in our society has become a sort of Special Olympics, forgetting that the whole point of the Special Olympics is that they are special. That laudable institution was never intended to provide the model for how we otherwise do things.

There are many symptoms of this pervasive reduction of standards among us, but edu-

cation provides the illustrations most ready to hand. Recently, for example, the wisdom of maintaining a program in high school Physical Education has been the subject of much discussion in the only state that still does so. (Minnesota, if memory serves.) The major argument advanced in favor of keeping that PhysEd program is that "it builds self-esteem among certain students who would otherwise not excel in anything. It is important that everyone excel; otherwise, they won't feel good about themselves."

There are two fallacies here. First, the assumption of a categorical imperative that everyone excel. This supposition eviscerates, of course, the whole idea of excelling. Second, the notion that self-esteem has something to do with the goals of education. This assumption is gratuitously made. It also seems rather recent, at least in the sense that those responsible for my own education some decades ago were not aware of it. Back when I went to school, abject failure was always a concrete

possibility for most of us, which was precisely why we studied so hard.

No one back in those days appeared to be even faintly concerned whether or not we felt good about ourselves. And some of us certainly didn't. A major reason I did fairly well in school was that I failed first grade the first time around. Ever after that experience of not measuring up, I had some book open in front of me at every available opportunity. Some of us in those days studied like fury, because failure was ever hot on our trail.

Nowadays, however, that seems to me perhaps less frequently the case. Myriad are those college students who expect lofty marks for mediocre performance, and the chance of failure seems not to have occurred to them. Evidently the system itself has already conditioned them to such expectations, but doubtless, down the road, that sort of nonsense will surely carry over into commerce, industry, service and all the various professions. Eventually the

bridge collapses, the package gets lost, the supper is burnt, the invoice goes astray, the paint peels or the patient dies.

This phenomenon of diminished expectations is, ironically, sometimes accompanied by a weird sort of the-skies-are-the-limit anticipation that the going will never get rough. "You can be whatever you want to be" serves as a kind of first principle in contemporary thought. This notion itself is moronic, of course, and leads to inevitable frustrations. Excellence is expensive, involving hard work and steady application. Some folks expect to attain the heights without strenuous climbing.

Actually, in one very real instance that came to my attention recently, this misunderstanding is something more than a metaphor. If you have followed the news about attempts to climb Mount Everest lately, you know that more and more individuals are losing their lives thereby. Since Everest was first conquered back in 1953, 154 men and women have died in the attempt to reach that "roof of the world."



Why are so many folks failing on the sides of Mount Everest? A partial answer seems to be that some of them are underestimating the difficulty of the task and attempting it with insufficient preparation. Modern education has convinced some people that they are beyond the reach of failure, but a certain mountain range in Nepal is resilient to the idea.

"More and more climbers are making their attempt on the mountain without adequate training and knowledge of mountaineering. This is increasing the number of accidents," said Appa Sherpa, who has conquered Everest eight times.

H.P.S. Ahluwalia, an Indian army major who climbed Everest in 1965, claims that today's climbers are not as fit and are in too much of a hurry. "In the old days," he said, "we would not take any shortcuts. We would walk from the Indian border. It would take 25 or 30 days to get to base camp. By the time we got there we were absolutely fit."

"The time has come to have very strong rules and regulations," said Ahluwalia. "Everest is being littered with bodies." Some folks are discovering - the hard way - that Mount Everest is no place for Special Olympics.

Nor is the life in Christ, I think. The traditional icon for the Sunday of St John of the Ladder, which shows monks climbing the heights of virtue, also pictures some of them falling off into the hands of awaiting demons. It is a stern reminder of the possibility of failure. We Christians do well to bear in mind such biblical lines as "This kind can be driven out only by prayer and fasting;" "Work out your salvation in fear and trembling;" "I beat my body and bring it into subjection;" "Strive to enter the narrow gate;" "Unless ye repent, ye shall all likewise perish;" and "Looking diligently lest any man fail of the grace of God."

— The Rev Patrick Henry  
Reardon, Priest of the  
Antiochian Archdiocese  
of North America



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Mon-Fri, March 4-8

The Rev. Dr. Richard France, New Testament Scholar & Educator, Wales

## Fourth Week of Lent

Mon/Tues, March 11/12

Wed, March 13

Thurs/Fri, March 14/15

The Rt. Rev. Mark Andrus, Bishop Suffragan of Alabama  
The Rev. Dr. Gerald Bray, Professor of Anglican Studies,  
Beeson Divinity School, Birmingham, Alabama  
The Rev. Jurgen W. Lias, Rector, Christ Church, South  
Hamilton & Wenham, Massachusetts

## Fifth Week of Lent

Mon, March 18

Tues, March 19

Wed-Fri, March 20-22

Mr. William M. Mounger, II, Chairman & Chief Executive  
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The Rev. Dr. Russell Levenson, Jr., Rector, Church of the  
Ascension, Lafayette, Louisiana

The Rev. Anthony Wells, Chaplain, St. Michael's Church, Paris,  
France

## Holy Week

Monday, March 25

Tuesday, March 26

Wednesday, March 27

Maundy Thursday, March 28

Good Friday, March 29

Dr. Mark Talbot, Philosopher, Wheaton College, Wheaton,  
Illinois

The Rev. Douglas O. McCurry, Rector, Christ the Redeemer,  
Montgomery, Alabama

The Very Rev. James G. Munroe, Dean, Christ Church  
Cathedral, Springfield, Massachusetts

The Rev. Virginia Hill Monroe, Associate Rector, Christ  
Church, Greenville, South Carolina

The Very Rev. Dr. Paul F. M. Zahl, Dean, Cathedral Church of  
the Advent, Birmingham, Alabama

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*U.S. Anglican Congress***ANGLICANS UNITING  
for the COMING KING***June 5-8, 2002**Christ Church, Plano, Texas*

The Twenty-first Century really began on a balmy September Tuesday, just as New Yorkers were settling down in their offices, and the day was beginning at the Pentagon. Since that fateful morning, it has been clear that this new century would be a far cry from its predecessor. This is an era in which religion plays a far more important part in the world's life than most are prepared to admit.

Since that traumatic morning, millions have been re-evaluating their lives. For Christians the short and long term implications are profound. Several major leaders have said we can no longer afford the luxury of "playing church," while others have intimated that the Gospel of Jesus Christ is so important that never again can it be "business as usual."

A few weeks after Septem-

ber 11, I chatted with scholar, writer, speaker, and observer, Os Guinness, an Episcopalian who is Senior Fellow of the Trinity Forum in Washington, DC. Dr Guinness pointed out that as unsettling as this new century is turning out to be, it is one of the most extraordinary moments for Christian mission and ministry in hundreds of years. We squander such opportunities at our peril.

Os Guinness will be one of the keynote speakers at the U. S. Anglican Congress to be held in Dallas, Texas, June 5-8, 2002. The theme of the Congress is "Anglicans Uniting For The Coming King." The whole thrust of the Congress is to explore what it means to be a visionary church advancing enthusiastically into a changing world. Those of us planning the Congress are convinced that the future will only be healthy if mission is our watchword, and we vigorously engage the culture with the Gospel message.

The U.S. Anglican Congress grew from an informal summit of Anglican leaders -



bishops, priests, deacons, laity – that took place in Atlanta immediately after Thanksgiving 2000. Fifty-four leaders from various Anglican jurisdictions in the USA came together as never before, and agreed to explore ways to move forward in mission together. They were unanimous that a Congress should be the next step.

No one in Atlanta had any idea that the emerging world would soon be engrossed in a war. It was obvious that a different kind of world called for a different kind of church.

The events of September 11, 2001, turned this reality into a “no brainer.” Beside the challenges before us as obedient servants of Jesus Christ, it is clear that a lot of past differences pale into insignificance when compared to tomorrow’s opportunities and dangers.

During the last quarter century, American churches have been tugged this way and that, trying to embrace every agenda imaginable. In our bobbing and weaving we have often lost sight of Christ’s Great Commission,

and what our main business should be. There has been a slogan, a program, or an issue for each decade. As a result, we have found ourselves at odds with one another, we have been deflected from our priorities, we have allowed ourselves to be fragmented, and morale has, at times, slipped badly.

Rather than being a hopeful people overflowing with creativity, we have merely reacted to each successive wave of controversy. The time is long overdue to take the initiative, to seize tomorrow’s challenges with both hands, and to chart a course into the future whose trajectory is both faith-inspired and breathtaking.

This is precisely what the U.S. Anglican Congress is all about. It is a springboard into the future, and it is our desire that amidst soaring worship and warm fellowship, God-given strategies will emerge from the Congress that will set us on a missionary course that is beyond our wildest dreams. Led by the Holy Spirit, the building blocks are being put

in place to make this happen. We will learn what the trends are, develop new networks, and make courageous plans to address the challenge.

Several of those involved in the germination of the U.S. Anglican Congress are amazed that Anglicans from so many backgrounds have found it possible to make common cause. This truly is a miracle! Members of the Episcopal Church of the USA are working closely with those from Continuing Churches, the Reformed Episcopal Church, new Anglican denominations, and recent newcomers to the Anglican tradition.

Cris Fouse of Forward in Faith North America (FiFNA), has gone so far as to say that such a gathering would not have been possible three or four years ago. The Rt Rev Leonard Riches, Presiding Bishop of the Reformed Episcopal Church, noted this is the first time that Episcopalians and Reformed Episcopalians have cooperated with one another for more than 125 years. God is doing some-

thing new and fresh, and the Congress is on the cutting edge.

The U.S. Anglican Congress is being hosted by one of the most remarkable new parishes in the US. Sixteen years ago, Christ Church, Plano, was a new mission in the Diocese of Dallas. Today it is one of the fastest growing Anglican congregations, with several thousand members. Christ Church's Rector, the Rev David Roseberry, has invited us, and is providing an inspirational setting. Christ Church is at the forefront of what tomorrow's church will be like.

The Rev Dr Paul Zahl, another keynote speaker, and Dean of the Cathedral of the Advent, Birmingham, Alabama, strongly applauds this effort to refocus American Anglicanism. From the wider Anglican Communion comes the encouragement of Bishop Maurice Sinclair, until recently primate of the Southern Cone of South America. Bishop Sinclair writes, "What is ultimately needed is a fully international movement bringing

together an increasing number of people, churches, and organizations that represent Anglican orthodoxy and are committed to authentic mission."

So - the church is booked, the table is being prepared, and you are invited to join us. The dates are June 5-8, 2002, at Christ Church, Plano, in the Diocese of Dallas. On that occasion we will grasp tomorrow's opportunities with both hands.

— *The Rev Richard Kew,  
Pastor, Author, Futurist,  
Innovator*



## DAILY RESURRECTION

"The greatest act of faith that a man can perform is the act that we perform every night. We abandon our identity, we turn our soul and body into chaos and old night. We uncreate ourselves as if at the end of the world: for all practical purposes, we become dead men, in the sure and certain hope of a glorious resurrection."

— *G.K. Chesterton*

## EASTER MESSAGE

"God so loved the world" is the message we hear at Easter. God's love was such that he sent his Son to earth to live, suffer and die so that we might be set free from guilt and from the fear and hatred of ourselves that guilt involves. But there is more; and the 'more' is what really should be in the forefront of our minds at Easter.

Jesus rose from the dead. And this is not a happy ending or a spectacular proof that God was at work in the life and death of Jesus. It is a vital part of God's love for the world. God brings Jesus back to life in his body - not just as an idea in people's minds. God, in other words, loves the material, bodily world. When God gives mercy and salvation to the world, He gives it to the whole person, not just to the mind or feelings, and to the whole environment. Something happens to the entire physical person I am when God's love is at work, and to the entire material world as well.

But we have plenty of evi-



dence just now that we don't share God's love for the world in this sense. We are at one level very eager to meet our physical needs for stimulus and pleasure; but that's not quite the same thing. We continue our ludicrous abuse of the physical environment; some of the most depressing news of recent weeks has been the refusal of the new American government to approve the internationally agreed protocols about lowering pollution rates. And this at a time when the effects of global pollution seem to be getting more obvious year by year. The USA's attitude is only the most extreme example of something we are all involved in to a greater or lesser degree in the wealthier world.

And the mass slaughter of animals we have been witnessing recently — does that give a message that we love the world around us? We expect from our farmers such levels of production, such speed and industrial efficiency, that we can't come to terms with the idea that farming demands more patience, a slower pace. And when prof-

its are threatened, the only possible response that will save the business structures of our agriculture is large scale butchery, even of livestock not fatally ill, even of uninfected animals. The questions here are complex, I know. But we need to be asking how we came to be in such a situation, to ask about the appetite for cheap food that stokes the fires. It is uncomfortably close to the consuming greed that underlies the wider environmental crisis.

So one subject to think about this Easter might be, "Do we love the world?" Not, "Do we love humanity?" only, but do we have the sort of love for the physical world, the nature we are part of, that God sows in raising Jesus from the dead? That love is surely part of the good news of Easter: God loves us as we are, mind and body, loves our whole world. How do we make that good news a reality in relation to the whole of our threatened environment?

— *The Most Rev Dr Rowan Williams,*  
*Archbishop of Wales*

*Theses from our Cathedral Door . . .*

## OR WAS 9.11 IN VAIN?



There is an interesting trend at work which needs to be reviewed in the light of 9.11. This is the growing movement among Episcopal-Church organizations to list "same-sex partners" officially for clergy. The North American cathedral deans are doing it. Some of our charitable trusts are doing it. A recent (mammoth) survey emanating from one of our seminaries has done it. The wife or husband of a presbyter is now listed equivalently with a parson's "lifetime partner".

Why is this wrong? It is wrong because it is the old/new American habit of doing "what I want to do" regardless of what others consider right. Sure, the Church has not legalized this usage. Sure, Lambeth '98 expressly voted it down. Sure, South Saharan Anglicans are locked in a costly struggle with Islam in such a way that this usage makes the witness of Christians there a dead letter.

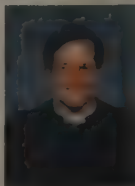
But hey, we're gonna do what we wanna do! (The rest of the Church, the rest of the world?: Well, caresies!)

I had thought this sort of unilateral thinking had been affected by the wake-up call connected with 9.11. I had thought we were out of the woods, at least a little, in this "no man is an island" area. Evidently not.

You can't fight city hall. I have learned that over decades. But this trend is simply not right. To jump the gun on General Convention is equivalent to planting a settlement on the highest hill in the West Bank. It becomes a "fact on the ground", and who are we then to buck history'?

Guess we'll just have to object, on WTC grounds, in case after case after case. Or at least, on grounds of I Corinthians 8: 12-13.

— *The Very Rev*  
*Dr Paul F.M. Zahl*





**POWERS, WEAKNESS, AND THE TABERNACLING OF GOD**, by Marva J. Dawn, adjunct professor of spiritual theology, Regent College, Vancouver, British Columbia.

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## DOUBTING THOMAS

Each of us has at one time or another been delighted when someone else risked embarrassment in asking a question we were too afraid to ask. The answer given helped to satisfy our curiosity. Have you ever heard someone respond to a question with, "We don't have questions, we have faith."? In teaching the Catechism, some clergy feel that the whole class is a matter of having the right answers. It might appear as if questions and faith are at opposite ends of the spectrum.

The Bible does not have this opinion. For example, the Book of Job reveals a lot of questions coming from the innocent, victimized Job. In the Book of Ecclesiastes, we see a question at the very beginning. Questions seem to assist in the formation of faith.

Not much is said about the apostle Thomas, but it seems to be the popular notion that the whole of Thomas' being is centered on his being a doubter. John's gospel has a

few things to say about Thomas. The first we read of him is when Jesus decides to go into troubled Jerusalem. While the disciples urge Jesus not to go, it is Thomas who says, "Let us go with him that we may die with him." In one of Jesus' final discourses, he talks about his Father's mansion having many rooms, and that he goes to prepare a place..." But then, it is Thomas who raises his hand and says, "Jesus, we don't know where you are going." .... much to the relief of the other disciples. And then there is another story.

It is Easter evening when Jesus appears to the disciples, all except for Thomas. Later when Thomas does show up and is told what happened, he says he needs to see Jesus first-hand and won't believe until then. It is not until the next week that Jesus again appears. This time Thomas is there to see Jesus' wounds personally, and to proclaim, "My Lord and my God." Our Lord welcomes questions.

Thomas may have his doubts, but he has them in the

very midst of the community. Thomas does not walk away from the other disciples disgruntled about his doubt. Nor do the disciples ask him to take his questions elsewhere. Thomas was with them, his friends, in the midst of his doubts.

Several years ago the Gallup organization did a survey of "The Unchurched American." Approximately half said they could imagine circumstances that might lead them to become actively involved in a religious community. The survey reported the single greatest factor for becoming involved as "finding a pastor or rabbi with whom I can openly discuss my religious doubts." Thomas is the patron saint of questioners. His presence reminds us that questions and doubts are by no means hostile to faith. Faith is formed in the midst of questions.

Author Elie Wiesel tells a story of his own youth in Hungary in his book, *Night*. He writes of the encounter with an elderly man named Moche who cleans the syna-

gogue where Elie prays. One afternoon Moche saw the boy at prayer, and asked him, "Why do you pray?" They talked and Moche told the boy the way of questions: "...every question possessed a power that did not lie in the answer. Man raises himself to God by questions he asks." Then the boy asked him, "And why do you pray, Moche?" "I pray that [God] will give me the strength to ask Him the right questions".

As we explore the gospel we discover that because of Thomas' initial posture of doubting, it was he who became the first to publicly proclaim the divinity of Jesus. He came to a solid faith from the questions he could lay out. May we, in this season of Easter, be given the strength to ask the right questions that somehow we, too, might come face-to-face with God, and might move to a deeper, more "owned" faith than we had before.

- The Rev Dr Craig M. Kallio,  
St Stephens',  
Oak Ridge, Tennessee



## RUNNING

*"Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. So she came running to Simon Peter and the other disciple, the one Jesus Loved ... So Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first."* (John 20:1-3)

Can you imagine trying to fit this Easter scene on the front of a card? I have seen and received lots of Easter cards over the years - some decorated with lilies or other spring flowers, some with an angel with outstretched arms, others with decorated eggs - and a few (alas!) with baby chicks and ducks. I do not believe I have ever received a card with scenes from the actual Gospel stories depicted - the violent earthquake and dead-like guards of Matthew (28:24); the trembling and bewildered women of Mark (16:8); Luke's account of Jesus' words on the road to Emmaus "How foolish you are, and how slow of heart to

believe" (24-25) and the running disciples depicted in John's Gospel.

It is unlikely *Hallmark* sends out a memo to its artists instructing them to create cards more authentic to the true story. Cute bunnies, chocolate eggs, and naked cherubs with smiling faces seem to be a bit more appealing than women with mouths agape or men doing wind-sprints to the graveyard.

And yet, the Gospels tell the real story. Easter is not a metaphor for spring. The hymns we sing this season are not about the return of green leaves and colorful tulips. The liturgy we pray is soaked not with "Hoorahs" at the return of longer, warmer days, but with "Alleluias," because Christ has conquered sin, taken the sting out of death and opened the way for all to enjoy the gift of everlasting life. Easter = Resurrection is the message; nothing more, nothing less.

Of all the snapshots of the resurrections accounts, I am most drawn to those who are "running." Running is a good metaphor for so many things.

When it comes to Easter – the bare bones hope of the Christian story – I tend to find that people react in one of three ways.

First, there are those folk who run away from the story. The whole business of faith is just too much for some. Rather than receive the God of Christianity, they choose instead gods they have created. Make no mistake, we all bow to something; and if it is not to our Maker, then it is likely to ourselves, or our wealth, or reputation, or sphere of influence. There is no question such people have a passion – a drive – it is just pointed in the wrong direction. Deep down, I do not think I have ever really met an atheist, but I have met some who know the deeper truth and yet rather than allow it to have hold of them, they turn their backs and run in the other direction. For those, surely our dear Lord weeps. (see Luke 13:31-35)

Second, there are those people who seem to be running in place in relation to the gift of life and salvation. They have little or no passion about any-

thing. They see their lives as a mere blip on the screen of history's time-line – they do not live a mission but an intermission. They work, play, have friendships, have spouses and children, but simply seem to exist, like the living dead of the B-movie horror flick. To these folk, Bob Dylan's words certainly apply, "He who is not busy being born, is busy dying." The abundant life Jesus wants to offer (John 10:10) is not something they will consider, for the chief goal is just to get through the day. Perhaps to such, Jesus' harsh words to the Church in Laodicea are worth noting: "I know your deeds, that you are neither cold nor hot. I wish you were either one or the other!" (Revelation 3:15-16)

Then there are those people who are "running toward" the hope of the resurrection. Like the disciples on Easter morning, they have taken hold not just of the possibility that it is true – but they have come to realize it is truth – the ultimate truth – the end of sin and guilt, the death of death and the birth of life everlasting.

ing. Thus such folk live in a heavenly way. Everything comes to have meaning – not just some things, but EVERYthing and EVERYbody. The brief span of life we have on this earth becomes just a prelude to the greater life of the saints who dwell with one another and God. You can usually tell an “Easter” person when you meet them. They are joyful, patient, kind, open, generous, loving; I need not go on, read 1 Corinthians 13. Their lives seem to have meaning, purpose, drive, passion, a sincere and honest commitment to something. Someone, greater than themselves. To these, our Lord awaits with those wonderful words of assurance, “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.” (Matthew 25:34)

I will be honest and confess there are times when I fall into all three types of “running” I have described. Sometimes I run away and at times I simply run in place. Then I am reminded of that wonderful

gift shown me by the empty tomb and the risen Christ – a life with meaning, purpose, depth and a richness that surpasses anything I could ever create with my own feeble mind. To such a life, I desire to run, to run with joyful expectation. Like Paul, *“I want to know Christ and the power of His resurrection and the fellowship of sharing in His sufferings, becoming like Him in His death, and so, somehow, to attain to the resurrection from the dead. Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.”* (Philippians 3: 12)

It is true, we are all running somewhere. Easter reminds us of the place to which our running should take us. I do not wish you more bunnies, chicks, lilies or eggs – just a reminder of Christ and the gift given us in His resurrection. Alleluia! Alleluia! Christ has risen! He has risen indeed!

–The Rev Dr Russell Levenson,  
Jr., Rector, Church of the  
Ascension, Lafayette, Louisiana

## WE RECOMMEND

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**WHEN AND HOW, THE ANGLICAN CHURCH**, published by Holy Trinity Anglican Catholic Church, Neptune Beach, Florida. *When and How* appeared in serialized form in THE ANGLICAN DIGEST in the late 1970s. First compiled by Lewis Kirby, edited by Louis Foley, and commissioned by St Luke's, Kalamazoo, Michigan, it was long out of print when TAD serialized it. In this new volume, thanks to the efforts of Joseph Sasser, the contents have been verified and some additional materials introduced to provide an up to date history of the Anglican Catholic Church movement. It may be ordered directly from the parish by calling (904)247-1442 or writing to PO Box 50294, Jacksonville Beach, FL 32240. The church is interested in making this book available to all who want it and are making it available on a donation basis.

**JESUS**, by David Flusser. The 1997 edition of the work, originally published in 1968, was corrected and augmented in 2001. The late Professor

Flusser, Professor Emeritus at the Hebrew University in Jerusalem, told what he has learned in a lifetime of studying the life and teachings of Jesus of Nazareth. *Jesus* was written by Prof Flusser in collaboration with his student Dr R. Steven Notley, director of the Jerusalem School of Synoptic Research and head of Jerusalem University College's New Testament Department. This is a compelling portrait of Jesus which gains additional depth because it is



viewed within the context of Jewish thought and life in the first century. Both Jewish and Christian readers will be challenged by the results of Flusser's study. Available from the publisher, Magnes



Press of the Hebrew University in Jerusalem, PO Box 39099, Jerusalem 91390, Israel or e-mail:

**magnes@huji.ac.il**



**'PON TOP EDISTO: COOKIN' 'TWEENST THE RIVERS**, is a compilation of recipes from the members and friends of Trinity Episcopal Church on Edisto Island, South Carolina. The cookbook offers a unique collection of over 350 recipes and 287 pages. Many of the recipes are local favorites and heralded world-wide as "Lowcountry Cuisine". You will find a rich collection of offerings including seafood delights, and southern favorites with a distinct local influence from the descendants of the island's plantation histo-

ry. All of the recipes have been carefully tested and eaten (many times again) by the residents of Edisto Island. You are sure to find many hours of cookin' joys from **'Pon Top Edisto** as well as meaningful scripture to feed the soul and artwork from four local artists. A recipe from the book is presented on page 28. Proceeds from sales go to the preservation and restoration of the church. To purchase a copy, send \$19.95 each plus \$5.00 each shipping and handling to: **'Pon Top Edisto**, P.O. Box 425, Edisto Island, SC 29438. Contact them by phone at (843)869-3568, e-mail at

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**A PRAYER FOR**

## Florida

Place of rest, place of work;  
Place of water upon the land  
And land upon the water;  
Place of straight horizon

Edged in green upon the strand;  
Laughing birds, bright-hued fish;  
Store of fruit and fatling calves,  
and sun-warmed rows of vegetables.

May God's bright grace be given thee, that all  
who dwell on Florida's happy peninsula may be  
secure in her bounty, and forget not to keep  
clear those sweet channels where Thy spirit  
moves and the living water softly flows;  
through Jesus Christ our Lord.

Amen.

## EASTER STORY EGGS

Ask your children to help you make these cookies just before they go to bed the night before Easter.

1 cup whole pecans  
1 teaspoon vinegar  
3 egg whites  
Pinch of salt  
1 cup sugar  
Zipper plastic bag  
Wooden spoon, Tape  
Bible

Preheat oven to 300°F.

Place the pecans in the plastic bag and seal the bag. Let the children beat the nuts with the wooden spoon until they are broken into small pieces. Explain that after Jesus was arrested the soldiers beat him. *Read John 19:1 -3.*

Let each child smell the vinegar before you pour it into a mixing bowl. Explain that when Jesus was thirsty on the cross he was given vinegar to drink. *Read John 19:28-30.*

Add the egg whites to the vinegar. Tell the children that eggs represent life and explain that Jesus gave his life to give us life. *Read John 10:10-11.*

Sprinkle a little salt into each child's hand and let them taste it. Put a pinch of salt into the bowl and explain that this reminds us of the salty tears Jesus' followers shed and the bitterness of our own sins. *Read Luke 23:27.*

Point out that so far the ingredients in the bowl are not very appetizing. Add the sugar and explain that the sweetest part of the story is that Jesus died because he loves us. Jesus wants us to know and belong to him. *Read Psalm 34:8 and John 3:16.*

Beat the mixture in the bowl at high speed for 12- 15 minutes until stiff peaks form. Explain that the color white represents the purity in God's eyes of those whose sins have been cleansed by Jesus. *Read Isaiah 1:18 and John 3:1 -3.*

Fold in the broken nuts. Drop the cookie dough by teaspoonfuls onto a wax paper-covered cookie sheet and explain that each mound represents the rocky tomb where Jesus' body was laid. *Read Matthew 27:57-60.*

Put the cookies in the oven, close the door, and TURN OFF the oven. Give each child a

piece of tape to seal the oven-door and explain that Jesus' tomb was sealed. *Read Matthew 27:65-66.*

Tuck the children into bed. They may feel sad about leaving the cookies in the oven overnight—explain that Jesus' followers felt sad when his tomb was sealed. *Read John 16:20 and 22.*

On Easter morning, remove the tape from the oven door, open the door, give everyone a cookie, and point out that the surface of each cookie is cracked. When the children bite into their cookies they will see that they are hollow. Explain that on the first Easter Jesus' followers were amazed to find his tomb open and empty. *Read Matthew 28:1-9.*

– The Apostle,  
*Diocese of Alabama*

## *Shrimp Deviled Eggs*

8 hard-cooked eggs  
1 cup shrimp, cooked  
and chopped  
2 Tbls mayonnaise  
2 Tbls minced celery  
2 Tbls minced onion  
2 Tbls sweet pickle relish  
salt & pepper to taste  
paprika for garnish

Remove egg shells and slice in half lengthwise. Remove yolks and mash. Combine yolks with next 6 ingredients and mix well. Spoon mixture into the egg whites and sprinkle with paprika. Chill and serve.

– Sallie Fontaine & Tag Wylie,  
via **'Pon Top Edisto**,  
Trinity Church, Edisto,  
South Carolina

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION, ECUSA, is a traditional, conservative Religious Order formed to preserve the historic Catholic Faith as the Anglican Church received it, closely following in the footsteps and spirit of St. Francis. Inquiries: Men and women called to be a Tertiary of the Third Order, write: Fr. David, OSM, Guardian and Novice Master, 210 Ashantilly St., St. Simons Island, GA 31522.



## TRACTS FOR THESE TIMES

### *Jesus and the Resurrection*

It should not surprise us that nearly a third of each of the Gospel accounts is focussed on the passion and death of Our Blessed Lord. The centerpiece of Christian faith and living is the Cross of Christ. That is why the proclamation of the early Church was "Jesus and the resurrection." In the New Testament, from the annunciation to the ascension, it is all about the Cross. Though Anglicans have tended to focus on the Incarnation and all that that means, Jesus was born to die! He is the incarnate Son of God, for "God so loved the world that He gave his only begotten Son..." The pattern of Christian living and the basic principle of Christian life is life through death. "You must be born again." We must die in order to live. We must be baptized and share in His death, in order to be raised and share in His resurrection. So Christian living and the liturgical year are centered in



the Paschal mystery, the dying and rising of the Lord Jesus. Thus the Christian is invited, yes, required to "die to sin, and live to newness of life." There can be no new life without death, no new life without sacrifice, no new life without Calvary. Jesus was born to die, so that from his conception in the womb of Mary, from his birth in Bethlehem, there looms the shadow of the cross, his destiny and purpose: salvation, deliverance, redemption, wrought only by his sacrificial death on Calvary.

The meaning of the Cross, of the Atonement, is so

tremendous, that the Church does not have one doctrine, but is able to embrace all that the passion and death of Jesus Christ means. Life through death is not only a Christian principle, it is a basic truth of human life. Every effort for justice, truth, righteousness, goodness, is with struggle which includes inevitably death. We fight for truth, love, righteousness, holiness, justice, and in the cause of right, blood is shed and some must die. Salvation is costly, as Christian discipleship is costly. The way to life and peace is the Cross of Calvary. There is no cheap grace, no easy shortcut. Resurrection is through death, as new life is through dying. We are not asked to rearrange our moral and spiritual furniture, but to die to sin, and experience new life, as being born again, anew, afresh, as being raised from the dead.

The incarnation is not about good advice, it is about "the new heaven and the new earth." It is about men and people being transformed and made new because through baptism and repentance, they

die to sin and are raised to newness of life. Christian living is daily dying and rising, daily experiencing Calvary and Easter, daily sharing and participating in the Paschal Mystery.

The very heart and center of the Christian Year is Good Friday-Easter Day, Death and Resurrection. Every Sunday, the Lord's Day, is a little Easter, a proclamation that Jesus is alive and reigns, and an invitation to share in the Paschal mystery, that God may make His abode within us, and that we may grow into the fullness and stature of Christ. The Christian proclaims and confesses that Jesus is Lord. That is a statement not only of commitment but about God. God is Christ-like "and in him is no un-Christlikeness at all." His passion and death, his resurrection and ascension are the key to whom God is, and the fact is that we find life through losing it, the saving of self through the giving of self. We daily follow Him, keeping his commandments, through pain and cost. In our surrender and obedience, we discover freedom and joy.

We preach Christ and him crucified. And for all eternity he bears the marks of sacrifice carried into his glorious victory over death. Through his death sin is defeated and suffering transfigured. Cross and resurrection are bound together, new life through death. Jesus came into the world not just to teach, but to save, and salvation and redemption are wrought through the shedding of his blood, through his life-giving death, his obedience even unto death, death on a cross.

This death was and is Christ's glory, divine glory, because it was the total and absolute self-giving love. "God so loved the world that he gave his only begotten Son ...", in his outpouring in incarnation, and his outpouring in atoning in sacrificial death. That is what love is always about, always giving, always outpouring. Self-giving love was glory, the glory which is the very essence of Godhead. Thus Calvary and the Cross is the place and act of divine glory.

*We adore thee, O Christ, and we bless thee, for by thy holy*

*Cross thou trust redeemed the world.*

*We glory in thy cross, O Lord, and praise and glorify thy holy resurrection, for by virtue of thy cross, joy has come to the whole world.*

By the blood of Christ we are saved from sin and death. Through baptism we participate and are incorporated into the Paschal mystery, partaking of his death and sharing in his risen life. Our life is hid with Christ in God. It is in the Eucharist that the Church, constituted as Body of Christ lives out and celebrates the Paschal mystery, the dying and rising of the Lord Jesus. He presides and offers to the Father the sacrifice once offered, and makes himself known to us in the Word proclaimed, and in the Breaking of the Bread. Through him we enter into Communion, becoming one with him as he dwells in us, that in faithful witness we proclaim his death until he comes again.

Even so, come, Lord Jesus!

*- The Rev Dr Richard  
Cornish Martin, SSC  
Baltimore, Maryland*

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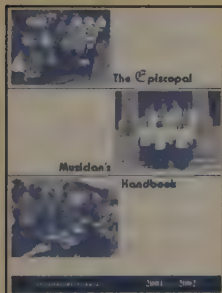
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## FROM PRISON HELL AND BACK

WITH tears in his eyes and crouching on the hard concrete floor, he stared at the four grey walls of his police cell. Steve Simmonds was where he belonged for stealing. His mother had told him that's where he would end up if he didn't change his ways, and she was right. He was released and given a court date with the possibility of prison hanging over him, for stealing bottles of beer from the off-license.

"I had moved to Walsall after falling out with my parents," said Steve. "I mixed with a new set of friends where theft, drinking and violence was the norm. In desperation, I stood alone on a small ledge, 14 storeys high, staring down. They say suicide is the easy way out and you'll never get to heaven. But I knew of God and needed him, and I knew that heaven would be far better than the life I had. I asked him to forgive me for what I'd done in my life — the lying, cheating, stealing, sleeping around. I

closed my eyes and felt the wind brush through me, and then a voice said, 'I love you, don't kill yourself.' I got off the ledge and contemplated life."

Steve wrote a letter asking his parents to forgive him, and then applied for a flat in a different area. At court he was fined and put on probation. He started to attend St Matthew's Church, Walsall, where he was encouraged to help out at a local food kitchen. "I was invited to a confirmation course and Alpha, and I started to go to the youth group. As people showed me love, so my attitudes started to change. I had real friends now."

Since then Steve has spent a year as a youth worker with the Shrewsbury Churches Youth Project, led by Church Army officers, followed by a year as a volunteer youth worker at St Matthew's Church. In September he began to train for the ministry with the Church Army.

—SPOTLIGHT,  
*Diocese of Lichfield, U.K.*



## AND IN ALL PLACES



✠ CORRESPONDENCE TO THE EDITOR of THE ANGLICAN DIGEST should be mailed to:

The Rev Dr Kendall S.  
Harmon, Editor  
The Anglican Digest  
PO Box 2730  
Summerville, SC 29484-2730

✠ CANADA marked the 25th anniversary of the first ordinations of women, November 30, 1976. Toronto's Trinity College and Wycliffe College held a joint celebration with Evensong at Trinity and dinner at Wycliffe, followed by storytelling by special guests, including the national church's director of faith, worship and ministry, The Rev Alyson Barnett-Cowan.

✠ THE EPISCOPAL YOUTH COMMUNITY of The Church of The Holy Comforter, Charlotte, North Carolina, sent its first shipment of 25 boxes to the Pine Ridge Reservation in South Dakota. The EYC started a *Warm and Fuzzy Drive* (collecting com-

forters, blankets, quilts, sweaters, coats, etc) for the Lakota, after realizing the great need that exists while on a summer mission trip this past August. More shipments will follow including the collection of South Dakota Santa Christmas Shoeboxes for children.

✠ THE NEW PRIMATE FOR THE PROVINCE OF THE SOUTHERN CONE OF AMERICA is The Rt Rev Gregory Venables, who replaces the retiring Rt Rev Maurice Sinclair. The Diocese of Argentina requests prayers for both men and their families.

✠ THE QUEEN'S GOLDEN JUBILEE is to be celebrated by the Archbishop of Canterbury at a garden party at Lambeth Palace. The Archbishop, Dr George Carey, reported that Her Majesty the Queen accepted his invitation to attend a Garden Party held in her honor at Lambeth Palace in June, 2002. Several

hundred guests are expected. The Queen, Supreme Governor of the Church of England, also visited Lambeth Palace as part of the Silver Jubilee celebrations in 1977.

✠ **BISHOP HALL'S** words on the Blessed Virgin Mary, p. 10 of the Advent 2001 issue, have been questioned as to whether the last line should be "defies thee not" or "deifies the not." If someone has the original work and could send TAD a photocopy, we would like to get it right.

✠ **ST THOMAS', TUPPER LAKE, NEW YORK** builds a new church complex AND burns the mortgage. Fr Ed LaCombe, Priest-in-charge is proud of his parish. It is the first church in the Albany Diocese in three decades to build a new church complex. Along with the fact that it stopped being an "aided-parish" over a year ago, St Thomas' recently paid off the last of the \$100,000 in DDF loans associated with the project. The loan repayment was accomplished in a span

of eight years – well ahead of schedule. A Mortgage Burning Ceremony was held in September.

✠ **POPE WELCOMES EPISCOPALIANS:** The Primate of ECUSA, The Most Rev Frank Griswold led nearly 200 Anglicans to see the Pope. Meeting in Rome, the Convocation of American Episcopal Churches in Europe, spent the weekend in synod and celebrating their new, first elected Bishop, consecrated in St Paul's Within the Walls. Bishop Geoffrey Rowell of the Diocese in Europe, the Old Catholic Bishop in Germany, the Most Rev Joachim Vobbe, joined other Bishops in consecrating the now Rt Rev Pierre Whalon as Suffragan Bishop. Also on hand were Bishops from Iberia, Bishop Carlos Lozano of Madrid and Bishop Fernando Soares, of Lisbon. Bishop Whalon is likely the first Anglican Bishop ever to receive a private audience and prayer with a Pope on the eve of his consecration.



## ✠ MAKES THE HEART SAD...

"To my mind, Jesus, and John the Baptist also, were mistaken and misguided 'end-time' prophets; Jesus was neither a mediator nor a saviour, neither super-human nor divine. The time has come to leave Jesus to his place in history; and to move on." So wrote the Dean of Clonmacnoise in Ireland, the Very Rev Andrew Furlong, in "Pain and Integrity — Reform from Within" on the parish website. The Most Rev Richard Clarke, Bishop of Meath & Kildare, has withdrawn the Dean's authority to exercise the duties of priest or deacon in the dioceses. Dean Furlong has taken a three month leave of absence.

✠ ST MATTHEW'S CATHEDRAL in Laramie, Wyoming was incorrectly identified as the world's "highest" Episcopal cathedral in the Advent issue. A sharp reader was quick to point out that LA CATHEDRAL DE EL SEÑOR in Quito, Ecuador, at an altitude of over 9,000 feet, looks down from afar on Laramie.

*From the Editor...*

## AUGUSTINE or ROUSSEAU?

Are human beings born good or born with a volcanic anti-God allergy in their hearts? Answering this theological question is one of THE great challenges for Christians as we stand on the brink of a new millennium.

On one side of the divide stands Jean Jacques Rousseau (1712-1778). Men and women "are born free," he famously said in his Social Contract, yet "everywhere" they are "in chains." Rousseau believed that we are born good. His explanation for the deep problems in the world? They came to us from outside us. Error and prejudice, murder and treason, were the products of corrupt environments: educational, familial, societal, political, and, yes, ecclesiastical.

Note carefully that the FUNDAMENTAL PROBLEM is located outside men and women, and the MEANS of evil developing comes from the outside in. The NATURE

of the problem is one of environment and knowledge.

Augustine (354-430) saw things very differently. Describing the decision by Adam and Eve in the Garden of Eden, Augustine writes in *The City of God*, "Our parents fell into open disobedience because they were secretly corrupted; for the evil act had never been done had not an evil will preceded it." The motive for this evil will was pride. "This is undue exaltation, when the soul abandons Him to whom it ought to cleave as its end, and becomes a kind of end to itself ... By craving to be more" we "became less;" and "by aspiring to be self-sufficing," we "fell away from him who truly suffices" us.

For Augustine, men and women as we find them today are creatures curved in on themselves. We are rebels who, rather than curving up and out in worship to God, instead curved in and down into what Malcolm Muggeridge once termed "the dark little dungeon of our own" egos.

In this view the FUNDAMENTAL PROBLEM is located inside men and women, and the means of evil developing comes from the inside out (note Jesus' reasoning in Mark 7:18-23). The NATURE of the problem is one of the will.

The difference between Augustine and Rousseau could not be more stark. In a Western world permeated by Rousseau, we need the courage to return to the challenge and depth of Augustine's insight.

To do so makes the good news of the gospel even better. Think of Easter. What is the image which Paul uses to describe what occurs when a man or woman turns to Christ? New Creation (2 Corinthians 5:17)! Jesus rose to transform the entire created order from the inside out, beginning with our evil wills which he replaces with "a new heart ... and a new spirit" (Ezekiel 36:26).

Glory Hallelujah!

- Kendall S. Harmon +



## HILLSPEAKING

**T**HIRTY years is a long time. For most of us, it is a roughly a third of our lives. For Patient Wife and me, it is the span of time we have lived in the Ozarks and have been intimately associated with the multi-ministries at Hillspeak. It is the longest either of us has lived in one area – first in the town of Eureka Springs, then in the Old Residence here at Hillspeak, and, now, in the Farm House here.

Unless both readers of “Hillspeaking” revolt and write in, “Enough, already,” I intend to use the remaining issues of TAD for this year to write an informal chronicle about living and working here at Hillspeak these past thirty years. This series of “Hillspeakings” seeks to set out what has occurred to develop a definite *persona* within the Anglican communion.

Heraclitus has it that “There is nothing permanent except change” – and there have been changes aplenty at Hillspeak, but there have also been constants. My relationship has been constant although it has taken various forms – volunteer, employee, retiree. Sharing the *constancy* have been, in addition to Patient Wife, the Rt Rev Edward Lloyd Salmon, Jr as Chairman of the Board of Trustees since 1972, and Tom E. Walker as General Manager since 1995.

Bishop Salmon, whose tenure as a Trustee began in 1970 when he was rector of St Paul’s, Fayetteville, Arkansas, has continued through his rectorship of St Michael’s and St George’s, St Louis, Missouri, and on as XIII Bishop of South Carolina since 1990.

Mr Walker, a native of Eureka Springs, came to work at Hillspeak in 1965. It was he who “showed me the ropes” when I came as a volunteer in 1972. “Showing the ropes” is an apt term; in the late ‘50s and early ‘60s he was called to active duty in the U. S. Navy and took part in Operation Deep Freeze in Antarctica.

Aside from Bishop Salmon and Mr Walker, thirty years have

seen a lot of changes amongst those with whom I have worked. When computers were much slower than they are today, we needed the night hours to post the day's activities (today we post in a few minutes at the end of the working day). We employed a number of part-timers who basically did the work of a night auditor. One is now a practicing attorney in Little Rock, another is a television photojournalist, another a banker, and a fourth left her daytime job to become a full-time SPEAK employee and has since retired.

Using the term SPEAK brings us around to an acronym and a name that is oftentimes an occasion for confusion. In the early 1950s, the Rev Howard Lane Foland, founder of the EPISCOPAL BOOK CLUB and *The Anglican Digest*, incorporated his vision of a "service to the Church" as the Episcopal Book Club. As the Digest took on an identity of its own and other ministries were added, he realized that the corporate name needed to reflect better that vision. In 1967 he filed for incorporation as the Society for Promoting and Encouraging Arts and Knowledge [of the Church]. SPEAK thus became the umbrella organization for the EPISCOPAL BOOK CLUB, *The Anglican Digest*, and, later Operation Pass Along, The Anglican Bookstore, and the Foland Library.

It was an easy and logical step then for the *location* of SPEAK, on the third highest mountain in the county, to become known as Hillspeak. How well that name has become an integral term for a portion of the Ozarks locally was borne out in the 1980s when a judge ruled that "Hillspeak" is a commonly known and accepted term that describes a portion of Carroll County, Arkansas.

The EPISCOPAL BOOK CLUB and *The Anglican Digest* had their genesis in Nevada, Missouri, in the '50s. Father Foland and his colleagues moved to Arkansas in 1960. The last thirty years have seen an identification of SPEAK and its five ministries develop and solidify into a common understanding of what is done at Hillspeak.



# BETTER THAN . . .



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## DEATHS



✠ **THE REV RAYMOND E. ABBITT**, 89, in Denton, Texas. A graduate of the University of Richmond, Johns Hopkins University, and The General Theological Seminary, he was priested in the Philippines in 1941. He served there as priest, and as a prisoner of war. He also served parishes in Texas and the Virgin Islands. Prior to his retirement, Fr Abbitt was rector of the Bishop Mason Retreat and Conference Center in the Diocese of Dallas.

✠ **THE REV DR EARL HUBERT BRILL**, 75, in Durham, North Carolina. Fr Brill graduated from the University of Pennsylvania, the Philadelphia Divinity School, Princeton, and the American University. He was ordained in 1956 and served as chaplain at University of Pennsylvania, American University, and Duke University. He was former director of studies at the College of Preachers, canon at the Washington National Cathedral, and directed the

Diocese of North Carolina's Deacon Formation Program. He also authored several books.

✠ **THE RT REV DAVID REA COCHRAN**, 86, in Tacoma, Washington. A graduate of The Episcopal Theological School, Bishop Cochran served parishes in Massachusetts, Michigan, North Dakota, and Washington. He was elected fourth Bishop of Alaska in 1974.

✠ **THE REV FREDERICK C. HAMMOND**, 86, in Walnut Cove, North Carolina. A graduate of The Episcopal Theological Seminary, he was priested in 1947. The son of a priest, his brothers also were all priests. Fr Hammond served parishes in California and New York before retiring in 1978.

✠ **THE REV DAVID R. HUNTER**, 90, in Moorestown, New Jersey. A graduate of Westminster College, Union Theological Seminary, and the Harvard Graduate School of

Education, Fr Hunter was ordained in 1940. His service included parishes in Massachusetts and New York. He was director of the department of Christian Education of the National Council of the Episcopal Church and also served as deputy general secretary of the National Council of Churches. Fr Hunter also sat as a non-governmental representative at the United Nations.

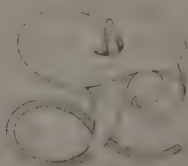
✠ THE REV JEAN ANCONA GOLDBERG, TSSF, 89, in Albuquerque, New Mexico. She was ordained in the Diocese of the Rio Grande as deacon in 1981 and priest in 1983. She was the first woman to be elected to the Standing Committee of the Diocese of the Rio Grande. She assisted in the Cathedral of St John in Albuquerque and was chaplain of the Milagro Fellowship of the Third Order of the Society of St Francis.

✠ THE REV CANON JOHN P. MOULTON, 94, in Spokane, Washington. Canon Moulton graduated from Harvard University and Episcopal

Theological School. He was ordered in 1934 by his father, the Rt Rev Arthur Moulton, Bishop of Utah. After serving parishes in Pennsylvania, Utah, and Massachusetts, he served as chaplain of the Iolani School in Honolulu. He served as canon at the Cathedral of St John the Evangelist in Spokane until his retirement in 1971.

✠ THE REV GEORGE M. SHELDON, 75, in Lacey, Washington. A graduate of the U. S. Naval Academy and Church Divinity School of the Pacific, he was ordained priest in 1963. He returned to duty as Navy chaplain after serving parishes in California and Utah. In 1982, he went to Ecuador as a missionary and founded the Episcopal Seminary for the Diocese of Quito.

✠ *May they rest in peace  
and rise in glory.* ✠







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## GOD IN THE LIFE OF MARTIN CAVENDER

My father was General Manager of the Bristol Co-operative society and we lived over the co-op in a village near Bristol. My parents scrimped and saved to educate their five sons of whom they were very proud. We were a loving family but going to church was very low on the agenda.

After school I went straight into a legal practice in Bath. For some years I was very unhappy about not having gone to university, but now see that the jigsaw fits only when I look back. At 23 I got married and then joined a firm of solicitors in Wells for six months as a locum. I stayed with that firm for 21 years. It contained a specialism in Ecclesiastical Law, which after three years of partnership, I reluctantly took up.

In a way I came to Christ through the Church structures, because when I accepted the post of Diocesan Registrar in Bath and Wells Diocese, I knew that I wasn't a

committed Christian. In fact I wouldn't have understood that phrase. I confessed to the Bishop that I attended church only three times a year, but I suspect he knew I would get infected!

Sure enough after nine years of being Diocesan Registrar, I decided I had to make my mind up about Christianity. My big brother had committed suicide and I had seen my children born; but most important of all was the fact that I was surrounded by people who shone - young and old, men and women, clergy and laity, people who had something that I wanted, real peace and gentleness, a sense of wholeness, of Shalom. Nobody asked "Are you saved?" but years later I discovered that many people had been praying for me.

God finally brought me to a moment one evening in December 1984, when a clergyman and his wife came to supper. We were talking about something quite different during the meal when I had a vision of a prison cell in which I was sitting. I thought I was going mad, and said,

"something's happening to me will you please help me." Then this lovely elderly priest just took a prayer book out of his pocket and began praying from it. I don't know what he prayed. I just know that in his prayers I stood up and walked out of the prison door.

Cardinal Newman said, "Fear not that your life will come to an end, fear rather that it will never come to a beginning." That evening my life came to a fresh beginning, which I know will be worked out for the rest of my life.

There is a question which goes, "Do you know what makes God smile?" to which the answer is 'telling him your future plans'! At the time I was busy telling him about how much I loved being a lawyer and a Registrar and serving my fourth Bishop, Jim Thompson. It was as if God said "Yes I know you do, but now come and do this." So in April 1992 at the invitation of the Archbishop of Canterbury (who had been my third Bishop), I left the law, and went to work with Springboard.

Perhaps unwisely I had mentioned my coming to faith to the Diocesan Missioner and I found myself catapulted, as someone in the establishment in a pin-striped suit, with Cesca into parish and deanery missions. Then when George Carey became Diocesan Bishop, he developed a series of teaching missions, and we became part of the team. His invitation to join Springboard was exactly what God had prepared us for and was calling us to do.

Springboard was set up in 1992 by the two Archbishops to encourage, renew and mobilise the Church for evangelism. In its initial stage it was to bring back from North America the two Michaels - Bishop Michael Marshall from the Catholic tradition, and Canon Michael Green from the Evangelical - and uniquely in Church history put the two together on the road. It was intended to last four years and I was to go back into the law in August 1996. But the Archbishops decided that the work needed to be renewed. We are now working through to a budget

date of March 2003 and then seeing what happens.

Our job in evangelism is not to 'take Christ to the world' because He's already there. It is to help the world discover Him. The main thrusts to our work include local missions - deanery, parish and city wide - because we don't believe we can talk about it if we're not doing it. We are increasingly involved in mission work over weekends, with 60 to 70 parishes in a Diocese simultaneously doing an evangelism weekend, at the invitation of the Bishop. We will train people, help with the weekend, and then come back to do a reflection and debriefing. It can change the environment in a Diocese towards mission. But most of my work is with what we call our Diocesan Travelling School. We do three or four a year and work intensively over a fortnight in a diocese with all the clergy, all the PCC members, local ministry teams, bishops, archdeacons and others to encourage and refresh them and bring challenge and vision to their

ministry and mission. We also, amongst other things, do leadership training. We take 25 people away for ten days on the road, teach them for four days in the class room and then take them onto the street for four days on a prepared mission process. People say this has transformed their ministry.

I came to Christ out of plenty. I didn't need to come to faith, and I can't say much about, 'this is what went wrong, so I turned to God'. But I can speak about Cesca's conversion and about the moment when my son Sam was diagnosed as having meningitis, and the way in which God turned up and was involved in that whole process. And I can speak about sitting with people and watching reconciliation in their lives in ways which can only be described as God given. And I can testify to travelling in Rwanda just after the genocide and listening to stories of the faithfulness of God in the midst of all that suffering. And so much more, on and on.

The lawyer in me wants to

understand the logic of it. I have got enough evidence to satisfy myself that God exists. But I have this extraordinary sense that He doesn't call me to understand Him. He calls me to know Him.

I am coming to see that He does truly love me. He created the Universe, yet he is fascinated by the tiniest aspect of my life and has also given me free will to make a pig's ear of it. Now a God like that who, as the Bible clearly tells me, is more than anything concerned with having a relationship with me, is the God I want to walk with.

I am more excited about God now than I was 16 years ago. I am coming to understand the height and breadth and depth and totality of the love of God. Somewhere deep inside me I know what it means when it says in John 17:3: "This is eternal life - to know God and his Son Jesus Christ".

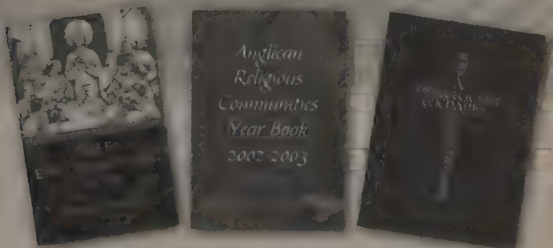
- *Martin Cavender,*  
*Director of SPRINGBOARD,*  
*THE DOOR, the Diocese of*  
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Courses offered this summer in the Advanced Degrees program will be: *History and Theology of the Episcopal Church* by Dr Donald Armentrout; *Sacred Stories, Sacramental Assemblies, Open Secrets, Saving Grace: Toward a New Paradigm for Pastoral and Congregational Leadership* by Dr Joe Burnett; *Readings in Spiritual Theology* by Dr Robert Hughes; and *Paul the Apostle: Loaded Letters* by Dr Gary Phillips.

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## ASCENSION DAY

*And when Jesus had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."*

It has always been a matter of great confusion to me why Ascension Day has received so little emphasis and so slight an observance. It is a day of at least as great an importance as Christmas and Easter — for reasons I shall reveal momentarily — and yet both of those great feasts overshadow, if not overwhelm, Ascension Day in terms of preparation for and observance of by the faithful. In short, people decorate their homes, send cards and give gifts for Christmas and Easter, while Ascension Day usually comes and goes without notice at worst, and with but a yawn at best.

The ascension of our Lord and Savior Jesus Christ to the right hand of the Father — a position of power and preeminence — is nothing less than the completion of His redemptive work on earth. The ascension is the conclusion — the acme and the apex — of His incarnational humiliation. St Paul reminds us in Philippians 2 that the *Logos*, the second person of the holy, blessed and undivided Trinity, set aside the glory of heaven and the divine prerogatives that were His by right, and humbled Himself to take upon human nature. During His humiliation — His becoming poor that we might become rich — He became obedient unto death, even death upon a cross. But in the ascension our Savior resumes what He laid aside for His mission to save a fallen human race: His glory, position, power, and preeminence. The ascension is Christ's returning to the place where He was before — the place from which He came — and is His assumption of His role as King of kings and Lord of

lords. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." So says St Paul in Phil 2:9-11.

The ascension of Christ answers three important questions: Who is this Jesus? What is He doing now and how will we see Him again?

Firstly, then, the ascension answers the questions: Who is this Jesus? The question of Jesus' identity is one of the most important in human history. "Who do men say that I am?," "Who do you say that I am?," Jesus asked His disciples. And one of the great ironies of our Lord's earthly ministry is that whilst the religious leaders of Israel refused to recognize Jesus' true identity as the Messiah and Son of God, the poor, the outcast, the sick and the sinner most often recognized Him for who He really was. Miracle after miracle, sign after sign, teaching after teaching persuaded the

rejected that this man was the Son of God, while at the same time only hardening the hearts of the religious self-reliant.

But the ascension is irrefutable proof that this man — this God/man is who He claimed to be: the everlasting Son of the Father. Jesus said in John 3:13: *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

There have been many sages, many wise men, and many spiritual teachers down through human history. Yet only one was demonstrated to be the Son of God, Jesus of Nazareth. He is the divine Son of God, the long-awaited Messiah and the only name given under heaven whereby men must be saved. And the ascension is the proof. God the Father has accepted only one sacrifice for human sin, and resurrected and elevated one man to His glorious right hand, Jesus Christ. Jesus is the Christ. The Father has exalted Him. He has returned from whence He came.

Secondly, the ascension of



Jesus Christ answers the question: What is Jesus doing now? When Jesus uttered that poignant cry from the cross, *"It is finished,"* He heralded for all the cosmos to hear that His earthly work for human redemption was complete. He had done everything that the Father had asked of Him. He had given His life as a penal substitute for the sins of the world. The Father would demonstrate that He had accepted this once-for-all, full, perfect, sufficient sacrifice, oblation, and satisfaction for the sins of the whole world by resurrecting Jesus from the dead. But Christ's work is far from over. He sits not idle in the heavens.

What is Jesus doing now?

Firstly, He is preparing a home for us. *"Let not your hearts be troubled ye believe in God, believe also in me. In my Father's house are many mansions if it were not so, I would have told you. I go to prepare a place for you."* Jesus has been embarked upon a building program in heaven that has lasted now almost two thousand years! Can you imagine

the glory of the home He prepares for those who love Him?

Secondly, Jesus is at the right hand of the Father, ever making intercession for us. The author of Hebrews says that Jesus Christ is our advocate, the one who pleads our cause before the Father; the one who pleads His blood on our behalf; the one who righteously answers the accusations of Satan. Heb 7:25 declares: *Wherefore Christ is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* He hears our prayers, guides, directs, comforts and challenges. He is our friend and ally before the presence of God.

And thirdly, as our great high priest, Jesus stands in the heavenly sanctuary ministering His sacrifice on behalf of the saints. *"Since we have a great high priest who has passed through the heavens,"* Hebrews continues, *"let us with confidence draw near to the throne of grace that we may obtain mercy and find grace to help in time of need."*

Thirdly, and lastly, the ascension answers the ques-

tion: How will we see Jesus again? The angels who spoke to the disciples immediately following our Lord's ascension said that they would see Him come again in the same manner in which He went from their sight. But He would not be the same Savior.

The first time Jesus appeared in the flesh He came poor, rejected, a man of sorrows and acquainted with grief. When He returns we shall see Him as the conquering Lord of the universe and the judge of heaven and earth. In Rev 1:7, St John paints the picture of Christ's return: *Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen."*

Why will they wail? Because this humble carpenter from Nazareth has returned as judge and they are not ready. They will mourn because they despised and rejected Him, and now the time of grace, in which God's forbearance tolerated human wickedness, is over. Retribution has come and they are not ready.

This Jesus, as we affirm weekly in the Creed, will return to judge the quick and the dead and to establish His kingdom which will have no end. His return will mean salvation for the saints and damnation for the sinner. Even so, Amen.

On Ascension Day we as the people of God have but one task to set our visions and desires where Christ is; to be with Him in heart and mind, if not yet in body, with the Savior. Paul said it like this: *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth.*

— The Rev Quintin Morrow,  
St Andrew's, Fort Worth, Texas

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## A FRESH HEARING OF THE GOSPELS

Over the years I heard a story, or different stories, over and over again. The story was something like this: A young man, who had no knowledge of the Christian faith was in college. One day, having nothing much else to do, he picked up from the bedside table of his roommate a copy of the Gospels and read them. Before he had finished the gospels he was a believing Christian.

Now whether that story is true, or not, I don't know. Whether it happened once or many times, I don't know. I sought to find somebody's biography or autobiography that cited a story like that, and I haven't been able to do so. But the story makes me wonder, what would it be like if we could hear the Gospels for the first time. What would it be like if we could hear the Gospel story without any of those overlays, or films, that obscure and blunt and dull. You know, the overlays of a few things remembered from

Sunday school classes, and a few half-remembered bits of sermons, and a few half-forgotten lectures. Plus an overlay of many ecclesiastical debates about this point and that point, and so on; all of which obscure, film, blunt the impact of the Gospels. What would it be like? I have sought to find, as I said, some record somewhere, some description of this happening to somebody. I did find something like this ... some of you will remember Samuel Isaac Joseph Schereschewsky, one of the heroes of our Anglican communion. Bishop of Shanghai in the late nineteenth century, he translated the bible into Japanese. Born of Jewish parents in Lithuania, his early education was studying for the rabbinate. But while he was doing graduate studies in Germany he was contacted by the London Society for Promoting Christianity Among the Jews. They gave him a copy of the New Testament in a Hebrew translation. It was from reading this Hebrew translation that he was converted, became a Christian,

and eventually the famous and saintly Bishop of Shanghai and translator of the Gospels. That's not quite the same as the story, but it's somewhat like it.

One other example that gets near it is the present Archbishop of the Southern Cone of whom this is said: he came to a personal faith as a schoolboy in England through reading St John's gospel when, to use his words, "Jesus walked out of the pages." I love those words, "When Jesus walked out of the pages." How marvelous if that could happen for us. If we could hear the Gospels afresh. What are they saying? Now that is not really possible for us. There are too many layers of film; that's not possible, but let's try. So what I would ask you to do with me ... is to make the attempt to let the Gospels speak afresh.

— *The Rt Rev Donald J. Parsons,*  
*VI Bishop of Diocese of Quincy,*  
*presented at The Teaching*  
*Mission 2000, Church of The*  
*Advent, Boston, Massachusetts*



He is a path, if any be mislead;  
 He is a robe, if any naked be;  
 If any chance to hunger,  
     he is bread;  
 If be a bondman, he is free;  
     If any be but weak,  
     how strong is he!  
 To dead men life is he,  
     to sick men health;  
 To blind men, sight, and  
     to the needy, wealth;  
 A pleasure without loss,  
 a treasure without stealth.

— Giles Fletcher in  
*Excellency of Christ*



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## THE ARCHBISHOP'S VOICE

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### HOW FAR CAN WE TRAVEL TOGETHER?

*[This is Part I of an address by the Archbishop at the Beit Al-Quran in Bahrain. The conclusion will appear in the Whitsuntide issue.]*

The theme of my address must be seen in the context of the events that have occurred since September 11th and even more recently the murder of 18 Christians of the Church of Pakistan. The Church of Pakistan is a constituent part of the Anglican Communion and we grieve therefore the loss of eighteen of our own brothers and sisters. The murder of people simply because they belong to a different religion from that of the majority is a shocking crime against a minority faith. I know that such acts are of course condemned by the vast majority of Muslims. But at the very least such events demand of those of us who worship God, yet are divided in our understanding of him, that we should seek to resolve

as a matter of the greatest urgency the question "Can monotheistic religions like Christianity and Islam live in harmony on our overcrowded little planet?" If we can't address this question satisfactorily the future is bleak for us all.

First, a personal reminiscence. This visit to the Gulf States is not my first visit to the area. When I was 18 years old I did my national service in Egypt and Iraq. Fifteen months of that period I spent near Basra. During that time I came into contact with Islam. Indeed, I started to learn Arabic and I remain sorry that when I returned to England I let it drop. The man who taught me was a devout Iraqi Muslim whose love for God was transparently real. I was a young evangelical Christian whose devotion to Jesus Christ was no less committed than the faith of my Muslim friend. That friendship led to an awareness that we have nothing to lose from honest

dialogue and the objective evaluation of the strengths of another faith.

Neither should we resist appreciating the worth of leaders of other religions. I can say unreservedly that Muhammad was clearly a great religious leader whose influence on millions has been for the good. We can acknowledge too the ways in which his teaching and that of Jesus Christ and of the Hebrew scriptures have so much in common. Or again we can point with admiration to the uncompromising devotion to God found in Islam. Who has not seen Muslims praying publicly without admiring their profound commitment to their faith? The ethical monotheism of Islam may seem austere to some people, but there is so much in the teaching of the Qur'an which is gentle and compassionate, showing Muhammad's generosity towards his enemies, his commitment to almsgiving and his care for the weak and unfortunate.

Christians and Muslims, whether we like it or not, are on a journey together and we

live in a world where different faiths jostle side by side. We are able to choose to walk together in harmony or to jockey for position and so add to the chaos and troubles of our world by treating one another as enemies rather than neighbours who should be friends. In my view inter-faith dialogue is not an option but a necessity - neither is it an impossibility - but we must acknowledge that the answer to the question 'how far can we travel together?' cannot be answered at the outset of the journey. It is something we shall only discover as we set out boldly on the way. At the risk of over simplifying, let me describe to you some of the well-meaning people we can expect to meet on this journey.

First, there is the Syncretist. Whilst many of the other positions I shall outline will be represented amongst those of us who are here this evening I suspect that few, if any, would see themselves as syncretists - by which I mean people who seek to select and integrate parts of the various religious traditions in order to make a faith that is distinctively their

own. For them the key question to be answered — and the goal to be achieved — lie in the realms of personal satisfaction and self-fulfillment. Clearly those elements are present in each of our faiths, but they are much more pronounced, I would suggest, for the syncretist. As I say, few here would adopt this position for we meet as members of our own faith communities.

Yet, in my own nation, and throughout the Western world, syncretism has many adherents. I have spoken on a number of occasions of the growth of Do-It-Yourself moralities where people choose whatever bits of various moral codes happen to suit them. The same is true, of course, in terms of religion, and many who are fascinated by a variety of New Age philosophies based on a 'Pick and Mix' approach to faith are thoroughly syncretistic. Indeed we should be in no doubt that syncretism is flourishing at present.

Such a conclusion is also mirrored in the thinking of the Pluralist, who reaches it, however, by a much more

thoughtful and complex route. I think, for example of writers such as the eminent Christian theologian Professor John Hick, who has argued strongly and with profound sophistication that we must move beyond the parochialism and triumphalism of exclusivist theologies to a more modest recognition of a common search for Reality. This viewpoint rejects the exclusivism of traditional Christianity and, very properly, recognises the value of other religions, but puts them all on the same footing.

Different again from John Hick and his colleagues is the one I shall term the Christian Universalist. In this context I think of some of the early writings of the Catholic writer Raimundo Panikkar and, in particular one of his early books *The Unknown Christ of Hinduism*. Starting from the Catholic doctrine that there is "no salvation outside the Church", he attempted to widen the boundaries of the Church in this context by differentiating between the human Jesus and the Logos or the Word. According to Pan-

ikkar, salvation is present in all religions and God uses all faiths to reveal himself. But those with eyes of faith will perceive that it is the Christ or Logos who is present in other faiths. Although Panikkar's approach was essentially irenic, his thesis was attacked for appearing to require other faiths to recognise the presence of the Christ. Nevertheless, Panikkar believed at that stage that he had found a way for religions to relate to one another by finding essential truths within each and his understanding of "the Christ" was much more subtle than some critics recognised. He has, of course, developed his thinking in significant ways since that book was written.

It is not difficult to see the attractions of these approaches. How good it would be to find such harmony among the faiths that we could agree on a common faith and worship fully together! And yet, the differences cannot be satisfactorily met by such an approach. While there is indeed a striking commonality in so many ways there are also significant differences that, as I

shall touch on later, cannot be reconciled at all easily.

Another traveller whom we might, perhaps, view from afar is the isolationist. Locked into his own world, he does not expect or seek much contact with others, leaving them to get on with their own travels. His message is a clear one. 'I belong to a distinct community and we shall have nothing to do with you'. Groups like this exist within many of our faith communities. My wife and I once visited a Christian group in Alberta, Canada, known as the Hutterites. They do not proselytise; they do not welcome converts; they are distinct and are proud to be so. They are religious and social isolationists and are content with that.

My next traveller is difficult to define, but I think the word 'Dogmatist' comes closest to an accurate description. Fundamentally, such a person believes both that his faith provides the only true way to God and that there is no point in even listening to his fellow travellers. I think of some I met a few years ago when I



attended a UNESCO Conference in London. They were a group of young Muslim students who were outside distributing their evangelistic literature. I was recognised and they started shouting at me: "You will not be saved unless you believe in Islam." I started to reason with them: "I am just about to take part in an important dialogue with some distinguished Muslim scholars." I was shouted down: "Dialogue, no. You must believe in Islam." The story has a familiar ring to it. It could equally well have been young Christian students with banners pronouncing that 'Jesus is the answer' and brooking no discussion whatsoever about that statement. No doubt too we can think of parallel groups in all our communities.

The next traveller shares a great deal with the dogmatist. He too believes very passionately in the Christian or Muslim faith and he wants to communicate that faith to others. He differs from the dogmatist in that he believes in dialogue and recognises that there is a considerable overlap

between these two faiths and, very probably, between all great faiths. He knows that he cannot communicate without knowledge of the other and indeed he respects and values the faith of the other. We might call this traveller 'the irenic missionary'.

There is of course, a traveller I haven't mentioned and he needs to appear on this journey. He is the thoughtful agnostic who may be repelled by people of all faiths and regards religion as a barrier to progress. We have to recognise that he too has a right to travel and to live with questions. We may regret his lack of faith, but we should also recognise that sometimes religion is a barrier to believing in God.

Well, it might seem that so great are the differences between us on life's journey that there is simply no way we can ever agree. I disagree with this counsel of despair. In my opinion the journey has hardly begun. There is much to hearten us and much to challenge us.

- *The Most Rev*  
*George Carey*



## OPERATION PASS ALONG REPORT

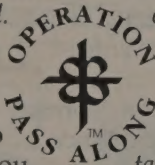
*I am now a student in discernment for the ordained ministry at the Kansas School of Ministry. There are some books that are needed that I can't afford. Would you be able to help me with something like that? – (Name withheld)*

It was so good to receive the book that you had sent for Fr Nashak. There is someone going from here to Igloolik on Monday and he will kindly take it for us. People travel by plane now and Igloolik is about 400 miles away from here. Gone are the days of dog team traveling, that would have taken weeks to get there. We are in part of the largest Diocese of the Anglican Communion in the world - the Diocese of the Arctic - so distances can be vast between Parishes. – The Rev Mike Gardener [We think this is our first contribution from OPA to an indigenous priest in Canada.]

*I would like to inform you that I received the parcel containing vestments safely and in good condition. I have given them to*

*my clergy who are in great need. The Church is still growing in my Diocese. On 18 November I confirmed 151 candidates in one parish – the service started at 9 AM and ended at 1 PM. Thus, the Diocese is still in great need of additional vestments. I thank God for your effort to help and support us. You show a real Christian love which our Lord Jesus taught us. Kindly convey our thanks to all friends and supporters who continue to pray for and assist us. May the Almighty God Bless you all. – The Rt Rev Patrick Mwachiko, Bishop of the Diocese of Masasi, Anglican Church of Tanzania.*

Due to the high cost of shipping, items for overseas are held until donations sufficient to cover those costs come in. Donations of books, vestment items, and money are always welcomed. Even the smallest contributions have far reaching impact in worldwide Christian ministry. There are generally about 12,000 books on the shelves, waiting to find a good home. Call weekdays from 9-4 Central time at (479) 253-9701 or by e-mail to [speak@peakinc.org](mailto:speak@peakinc.org)



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*"Capernaum" Courtesy Jeanne Conte, Author*